

A
S E R M O N

Preached by the
Late Eminent
Mr. Steph. Charnock

O N
2 COR. V. XIX.

L O N D O N,

Printed by Thomas Dillbourn, for J. K. and are to
be Sold by Langley Curtis, in Goat-Court, on Lud-
gate-Hill, 1680.

A
SERMON

Preached by the

Late Eminent

Mr. Joseph H. Thompson

ON

COR. V. XIX

LONDON

Printed by Thomas Stedman, for J. K. and are to
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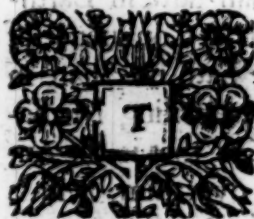
A
S E R M O N

Preached on

2 Cor. 5. 19. *God was in Christ, reconciling the World unto Himself.*

The Doctrine from these Words, was this;

That God the Father, is the Chief Author of the whole Undertaking and effecting our Reconciliation by Christ.



IS fit we should joyn Issue with God, in being Reconciled to him: We should comply with God, in this great Ordinance. The Consideration of this Doctrine, should work Relenting and Believing: Let therefore, the Design of God prevail with us.

In this alone we shall find Expiation of our Sins, the Grace of God, Peace of Conscience: In a word, What-ever God (as Reconciled) can Give, or Christ (as Reconciling) can Purchase. 'Tis tender Mercy, Bowels of Mercy, where by the Day-Spring from on High hath visited us. When we lay wallowing in a Miry Sink, ready to be crush't by God's Righteous Hand, then he pitied us: So that, we shall be the more disinclined, if we refuse this Amity: The Dignity of the Donor, renders the Gift more valuable, than it may be in it self. The Present of a Prince is more priz'd, than when it is bestow'd by an ordinary Person. The Gift of Christ, the Offer of Peace by him is Incomprehensible in it self; and receives a Value from that God that hath Prepared, and Offered it.

What Pleasure can any Man taste in Earthly Comforts, though he hath a Confluence of all manner of Delight, if he hath no Share in a Reconciled God, by a Reconciling Mediator? While he forces that God that is the Author of this Peace, to stand over him, with a drawn Sword, pointed at his Breast?

Corn, Wine, and Oyl, and whatsoever comes within the Compass of the delightful Things
of

of this World, are little in comparison of this
Peace, and the Light of Gods Countenance,
And,

1. Consider, something must be done on
our Parts, something there is Incumbent up-
on us: If all Men were Reconciled without
Conditions, on their Part; the Apostle might
have held his Peace, and not added the other
Clause; *We pray you, be ye Reconciled unto God.*
Then there would be no need of that Inference.
But in the Text, he speaks of a *Fundamental*
Reconciliation; in This, of the *Actual*. If all
Men had been Reconciled to God, it would not
have been Sense: For then he would say,
Ye are Reconciled; therefore, be Reconciled. It had
been an Exhortation to do that, which was
already done to their Hands. If all Men are
Actually Reconciled, How come any to miss the
Fruits of it? Why is it not applyed to All? Be-
cause all that are Called, do not comply with
that Call; they answer not Gods Commands
and Intreaties. The Purchase, and the Appli-
cation of it, are distinct. The Purchase is made
by Christ alone, on the Cross, without any Qua-
lification in the Creature: But the Applicati-
on is not wrought without something in the
Creature, concurring with it, though that al-
so

to be wrought by the Spirit of God. God ordained Peace for us; but yet there is some Work to be wrought in us: The one is Grace in the Spring; the other is Grace in the Vessel. The one is the Act of God in Christ; the other is the Act of God by the Spirit. Though the Fire burns, if we would warm our selves, we must not run from it, but approach to it. Something must be done by us.

2. This Qualification is Faith. As Infinite Grace in God qualified him, (if I may use that Expression) for the effecting it; so Faith in us qualifies us for the Enjoying it. Though Christ be the Purchaser, yet Faith is the Testator in it, *Rom. 5. 1.*

This Inestimable Mercy is not conferr'd, but on Men that affect, value, and consent to it. We must lay our Hands on the Head of this Sacrifice, and own him to be ours. This is the Band that unites us to Christ the Purchaser, by Him to God the Author of this Reconciliation. This gives us a Right to this Peace; and will, at last, give us the Comfort of it.

3. The Order of Conveyance, is first our Acceptance of Christ, then of God in and through Christ. We must first comply with the Means, before

before we attain the End. *Our Nearness*
 to God, was purchased by the Blood of Christ;
 and is Actually conferred by our Union with
 Christ. *Ephes. 2. 13.* But now, in Christ Jesus,
 ye that were sometimes afar off, are made nigh by the
 Blood of Christ. They were made nigh by
 the Blood of Christ, but it was Actually con-
 ferred by their being in Christ. *2.* Faith hath Re-
 course first to the Atonement made by the
 Blood of Christ, and by that Blood unto God.
Rom. 3. 25. Whom God hath set forth to be a Pro-
 pitiation; but how? Through Faith in his Blood.
 This Blood alone quenqueth the Consuming
 Fire of God's Wrath. By Christ we are Recon-
 ciled, by Him alone we receive the Atonement.
Rom. 5. 10. As God was in Christ Reconciling,
 so we must be in Christ Accepting this Recon-
 ciliation. You are Christ's, and Christ is God's.
 In the Apostle's Order, we must first be Christ's
 by our Acceptance of him, as Christ was God's
 by his Calling and Commissioning him. As
 God goes out to us by Him, our return must
 be by Him to God. He paid our Debts, made
 an end of Sin, and removed the Wrath we
 Merited. God is our Judge, Christ is our Me-
 diator. By this Mediator we must be Con-
 ducted to our Judge. We have offended the

Law-Maker; we must first go to him, who
 is the Repairer of the Honour of the Law.
 We must take the Redemption of Christ along
 with us; his pacifying Blood, and represent it
 to God; by whose Authority we were under
 Wrath. This is that, that upholds us before
 God. If we are not in Christ, as satisfying, we
 shall still be as Scum before the Consuming
 Fire. Think not of standing fire by Abso-
 lute Mercy. Mercy is through Christ only: It
 breaths in no other Air. We must first take
 hold of the Strength of God, before we can
 make Peace with him. We must take hold
 of Christ, who is the Power, as well as the
 Wisdom of God. There is a Direction how
 we must act, By taking both, and the End, That
 we may be at Peace, and the Assurance in that
 Method, And he shall obtain Peace with me. Isa
 27. 5. *To use some Motives.*
 First, There is the highest Encouragement,
 and Ground for Acceptance: There's no room
 for any hard Thoughts of God, after we find
 a Discovery of himself. He is not a God of
 unquenchable Wrath, but willing that his fire
 should be Appeased. He hath taken all
 the Courses that were possible for infinite Wis-
 dom

dom to invent, for Infinite Power to effect, for Infinite Love to propose. What greater Security can we have for our Blessing, than that he hath made his Son a Curse, that we might be Bles'd by him. How should so much Love make us change any unworthy Opinions of God, that we harbour in our Breasts. If the Father hath Contrived, the Son hath Effected, the Spirit stands ready to Apply it to every Believer. The Refusal of it, puts a Scorn upon all.

As soon as Adam sinned, the same Day God applies the Plaster of a Redeemer. Not a Day did slip, nor ought we know, nor an Hour, before he made it known to him. His Heart was in Travel, and he long'd to be Delivered of this Gracious Promise of a Mediator. He arm'd him with this Cordial, before he subjected him to those standing Miseries. What Heart he had then, the same he hath still. His Kindness made him desirous to Publish this Promise; and Can his Truth be less zealous to perform it. The same Kindness that moved him to Assure it, he hath still to Effect it: He is still willing to apply it to every one that seeks it, through his Son. The Wrath that we were under, is overcome by his Love, through

to receive his Son as our Mediatour, to serve him in Novices of Life? All which are desirable Priviledges. 'Twas in his Power to appoint what Terms he pleased, because he was a free Benefactor. What could he appoint less, than Believing and Receiving this *Reconciliation*? It is impossible we should receive any Benefit, without it. 'Tis not fit it should be confer'd upon us, except we ask it. There's no reason any should enjoy a Benefit, that doth not think it to be so. All the Self-Love of Men, could not have framed any reasonable Terms. They would have thought of *Rivers of Oyl, and a Thousand of Rams*, impossible things to Appease God. But he commands us to lie humbly at his Feet, to reach out our Hands to receive the Assurance he gives us.

What can be more easie than this? If Faith be difficult, 'tis not in regard of it self; but from our Natural Enmity against God, and the Pride of our own Wills. Faith is hard only, as the Law is weak through the Flesh. But nothing could be more reasonable, nothing more easie in it self.

an Ingenuous Amazement at this unexpected Kindness, should make us run more swiftly to Embrace God, than ever we ran from him.

We should subscribe to the Articles, as *God* strives and presses us in the Method he hath enjoyed.

Thirdly, There is an absolute Necessity of this Compliance for our Happiness. If you have not a Peace of *God's* Ordaining, never look for One of your own Inventing. There can be no Fellowship with *God*, without it: And therefore, we can't be Happy, because we can't Enjoy him, wherein all our Felicity doth consist.

Guilt and Purity cannot Converse together: What Society can Stubble have with Fire, but to its own Destruction. We can't see *God's* Face without it; and if a Sight of *God's* Face be wanting, Felicity is at a distance. The greatest part of Evil remains, though there be no positive Evil. How can Two walk together, except they be agreed? What Intercourse can there be between a Guilty Rebel, and a Frowning Judge? a Sinful Creature, and a Provoked *God*? When he hides his Face, who can behold him? Job 34. 29. But when an Agreement is made, there are Mutual Endearments. We are Enemies to *God* by Birth; He is an Enemy to us by his Law: The Enmity will remain on *God's* Part, if it remain on ours.

Strike

Strike up therefore a Treaty with *God*, since there is a Necessity for it, and you can't be Happy without it. Shall not *God's* Love melt us, and our own Necessities move us?

Fourthly, Wrath is unavoidable, without our Compliance with *God*. If we will not enter into these Terms of *Reconciliation*, the Heart of *God*, which before was incensed by Sin, cannot but rise higher in Indignation. If we are resolv'd to resist it, abused Love will be kindled into the hottest Wrath.

When Man, after his Creation, grew Perverse unto *God*, then there rose a War between them, which can be ended only by Him that hath put an end to Sin. We must all have endured, what *Christ* suffered, had he not stood in our stead. And those that refuse the Grace proffer'd them, by the Great *God* must endure the same for ever. If we do not receive him as a Friend, we cannot avoid him as an Enemy. His Eye will behold us, his Hand will pass through the thickest Covering of Darknes. Where he is not received as the Author of *Reconciliation* in his own way, he will be the Author of Judgment in his own way. If the Satisfaction to his Justice that he hath provided, be slighted, then his Justice will be satisf-

satisfied on our own Persons. If we deny him the Honour of the Sufferings of *Christ*, he will vindicate it by the Sufferings of our selves. His Law is in full Force against us, and God is obliged to inflict Death upon the Sinners: The Law is on Record. The Gospel also will be the Author of Damnation, to every one that believes not. There's no Discovery out of *Christ*, but of *Wrath* prepared against the Day of *Wrath*, Rom. 2.5. The Day wherein God is unreconciled to his Enemies, is called not only the Day of *Wrath*; but, *Wrath* against the Day of *Wrath*. His Feet will be as Pillars of Fire, to consume those that refuse his Peace, Revel. 10. 1.

Consider, then, that we are sunk under Infinite Guile, and can't rise up without an Almighty Hand. We are drowned in an Universal Filth, and cannot be cleans'd without an Infinite Purity. Sin is strong in its Accusations; our Righteousness is imperfect to effect a Compensation for the Wrongs we have done; our Duties are bespotted, and not fitted for a pure Eye. What Wrath is due to all? There is but one way of Escaping, but one City of Refuge, to escape the Edge of the Avenging Sword: Divine Justice will seize

on all that are without this Shelter. It will touch none that are under *Christ's* Wing; but will be like a Consuming Fire to every thing else. One Spark of his *Wrath*, is enough to consume *Stubble*. Hasten therefore to Accept of what *God* Proposes, lest *Death* put a Period to any further Treaty.

Fifthly, All other wayes of *Reconciliation* are Insufficient: To pretend to any other way, is an Injury to the *Divine Wisdom*; as though his *Contrivance* were not sufficient for his *Creatures* Restoration. *Divine Mercy* will not wrong any of his *Attributes*, nor dishonour *Christ*. But if we do not receive this, we deny *Christ*, the Efficacy of his *Priesthood*. Men are naturally studious of making *God* a Compensation for their *Wrongs*, and a Satisfaction of their own coining: They are unwilling to acquiesce in the *Will* and *Wisdom* of *God*. Those *Two* great Things, that *God* advances by his *Grace*, Men oppose; his *Wisdom*, by their *Pride* and *Reason*; his *Authority*, by the *Perverseness* of their *Wills*. But, Do we need *Reconciliation*, or do we not? If we need it not, How came we to be Friends to *God*, who were born *Enemies*? If we need,

Is it not safest to enter into those Terms, that
 God hath proposed, where-with he is satisfied;
 rather than stand to failing, and at the best, but
 uncertain Methods; but are indeed absolute-
 ly false and insufficient. The safest way on-
 ly, is the Choice of wise Men. If other wayes
 would do, 'tis the greatest Wisdom to take
 that Course that God hath provided; whose Wi-
 dom sees further into his Strength and Suffici-
 ency, than any Creatures can. *or vniuersal as it*
 Let us not then be such Fools, to refuse the
 Gospel Method, except we can meet with a
 ny thing that can be a sufficient Plea. Had
 all the Angels in Heaven, and all the Men
 on Earth contrived another Way, it would have
 been ineffectual. God never puts in them, re-
 conciling the World to himself. This one Me-
 dicine that he hath appointed, hath done that,
 which neither Men on Earth, nor Saints and
 Angels in Heaven, could do by their joint In-
 tercessions. We can have no Confidence in
 our Humiliations, Moral Righteousness, Ser-
 vices, and Duties: God never was in them,
 as Recording. All that we can do by those,
 will be but Enemy to God, *in what ever false*
 Colours they are drawn withal, we cannot
 please God without Faith. *Where Righteous-
 ness*

ness is at the highest Elevation, 'tis but a Creature; therefore, 'tis not a fit Object of Trust.

Though *Adam* might have ventured his Natural Righteousness as a Plea; yet because it might have failed, it was not a fit Object of Trust. But since the Fall of *Adam*, all Pleas of Corrupt Righteousness are insufficient in the Court of Heaven.

Absolute Mercy, without Faith in *Christ*, offered by a God as a Reconciler, cannot save us. As God could not (after the Sanction of his Law, in regard of his Truth) pardon the Violation of it, without Satisfaction: So since he hath settled this way of Reconciliation by Faith, in the Blood of *Christ*, he cannot (on the same score of his Truth) save any in a way of Absolute Mercy; especially, those that refuse the Method that his Mercy hath appointed. And as it is against his Truth and Justice, so it is against the Honour of his Son. For if he be at Peace with one by Absolute Mercy, Why could he not as well with others, in the same manner? And then, What need is there of the Sufferings of his only Son, to make up the Breach? If any thing else be chosen by any besides this, God

may say to such at the Day of Judgment, Go to your Reconcilers; that you have chosen; and see whether they will make Peace for you, or no; as he did to the Israelites, Judg. 10. 14. Go, and cry to the Gods that ye have chosen; let them deliver you in the Time of your Tribulation. A Dreadful, but a Just Speech of the Eternal God!

Sixthly, God seeks it at our Hands, and is willing to receive us. God was not only in Christ, reconciling the World; but he is, in his Ambassadors, intreating us; as though God did beseech you by Us.

This is all the Tenor of his Proclamation, *Be ye Reconciled.* If he had not desired it, he would not have spent his Thoughts about it; nor been at any Expence to effect it. He was not bound to it; He might have left us to sink into the Depth of Misery, that we had merited; without exposing his Son to Death, which we had not deserved. We had contracted a Necessity of Death; our Surety was no more bound to seek us out, nor God to make to Adam a Promise of Redemption, than he was to make any of his Creatures. He might have raised a new World, and filled it with new Inhabitants. It must needs be a
thing

thing of vast Condemnement, for which God seeks to us, and speaks to us in his Gospel; who is infinitely more Glorious, than we are Vile. God did us not the least VVrong, though he hath born many of our Affronts. It is as easie for him to breath us into Hell, as to breath out one kind Invitation. He hath no more need of our Friendship, than he fears our Enmity. He is no more benefited by us, than the Sun by darting its Beams on a Grain of Sand.

That Soul surely is not sensible of the Misery that the VVar with God hath sunk him into, that refuses to receive Peace: that he so tenderly and importunately offers: Nor can he, without unconceivable Shame, look God in the Face, after so notorious a Rejecting of it. He seeks it to Day; but, perhaps, he will not to Morrow: For there is a Day, when he will pour out his VVrath on the unbelieving VVorld.

Now, that he is a great way off, this Thunder is at a distance, he sends us as Ambassador of Peace: He shuts out none, that shut not out themselves. Besides, he is willing to receive us into favour, more willing to embrace us, than we to receive him.

The Eternal Motions in his Heart, to give Birth to this gracious Design; and they have the same force still: He will never forget them. They are the Bubblings of his own Heart; and will be alike forcible for the Reception of us, as they were to give a Commission to Christ for us.

Oh, that every one of us were as willing to be at Peace with God, as God is to be at Peace with us! He seeks to us; 'tis an Imitation of God, to seek to him.

That's the First Branch of the

EXHORTATION.

II. EXHORTATION.

BE at Enmity with Sin. God was in Christ reconciling Sinners, not Sin. He sent his Son to reconcile Enemies, not their Enmity. Fire and Water can sooner agree, than God and Sin. Peace with God, and Peace with Iniquity. A Traitor may be reconciled

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to his Prince; but the Treason is still as hateful as before.

Indeed, this Enmity with Sin, is the best Signe of our *Actual Reconciliation*; when we hate that which made the first Separation between God, and the Soul. *Christ* Explained Sin; but did not Encourage it: He Dyed not only to make Peace; but he Dyed also to make us Holy, and purifie a People to himself.

The Designe of God, in the Manifestation of *Christ* in the Flesh, was to destroy the Works of the Devil: The chief Work of the Devil, was to enter Man into a League with himself, in his Rebellion against God his Maker. God aimed at the Death of Sin, when he aimed at the Life of our Souls. The Ends of *Christ's* Death, are not separated: He is no Atoner, where he is not a Refiner.

'Tis as certain, as any Word the Mouth of God hath spoken, That there is no Peace to the Wicked.

An unspotted Conscience, and a pure Will, are the Benefits of this Reconciliation: For this Reconciliation must be Mutual.

As God lays down his Wrath against us, so we must throw down our Arms against him. As there is a double Enmity, the one rooted

rooted in our Nature, the other in our wicked VVorks; so there must be an Alteration of our State, and of our Actions.

The End of *Christ's Reconciling* us to God, was, to bring us back to him. We cannot be link'd in Peace to him, except we be transform'd into the Image of his Son.

How can we expect to be received into the Bosom of God, if we every Day draw our Souls? Can there be any Familiarity with God, when we daily lay Bars in the way.

God was in Christ, *Reconciling the World*; because he was a Holy, as well as a Gracious God: because he had a Detestation of Sin, as well as because he had a Love for the Creature. He is of purer Eyes, than to behold the least Iniquity.

As before, God was sanctified in Christ, when he *Reconciled the World*; so he will be in those that entertain it. There must be an Enmity with that; for which the Son of God was made a Sacrifice; Else we shall act but Judas's Part with God's Grace, betray it to serve our Lusts.

Be afraid therefore of offending God; not only because he hath Power to hurt, but because of his Love, whereby he hath obliged you.

you. The Peace that was broken by the Disobedience of *Adam*, was restored by the Obedience of *Christ*: But our Obedience is necessary for the Joyful Fruits of it. *Psal.* 119. *Great Peace have they, that love thy Law.*

III. EXHORTATION.

BE Industrious and Affectionate in your Services to *God*. Hath *God* done so much for us, and shall we put off *God* with a little Service, with the scantlings of Duty? *God* hath done his utmost to engage our Affection, and encourage our choicest Service. There was not an higher way to Procure it, nor a dearer way to Conferr it.

View the Creatures, and *God's* Goodness in them to Man, and it will raise a Natural Love: But, What an Height of Love should we ascend to, that have an higher Step to mount? The least Love, is more than is due to us; How much more that Immensity of Love he hath shewn us? And, Shall we return but Drops for an Ocean, when he hath stop't the Torrent

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of

of Legal Penalties, that were deserved by us? How should we combine all our Thoughts and Affections together, to serve that God, who hath made all his Thoughts conspire, to reduce us Honourably and Successfully?

I am the Lord thy God, that brought thee up out of the Land of Egypt, &c. is the Preface to the Decalogue, and an Incitement to the Israelites, to obey all his Precepts.

God hath been in Christ, *Reconciling us to himself*, is the Tenour of the Gospel; and should be an Incitement to greater Service, by how much our Spiritual Deliverance (the Anti-type of it) is greater. We should serve God as Friends: And as he hath given us an higher State, so we should give him the greater Honour.

Do all things therefore unto God, as *Reconciled*, without base Ends, and sordid Designs. God had no other End, in being the Author of Peace, but his own Glory, and Man's Good. We should have no other Design, but God's Glory, and our own Welfare. Serve him then with Delight; a dull and sluggish Temper doth not become us, when we approach so hearty a Friend, that was so industrious to be at Peace with us.

Next

Next to that Delight God hath in his Reconciling Son, is that he hath in his Reconciled Children.

IV. EXHORTATION.

Let all your Approaches to God, be begun, and ended with a Sense of this, in any Duty; especially, in Prayer. God in all his Communications to his People, acts as a Reconciling God; we should eye him so, in all our Addresses to him.

As there is not one Mercy, not one Act of Grace God shews to us, but the Spring is from this restored Affection; so there is not a Duty we offer to God, but should do it in the Sense of this. What is not by and through Christ, will not be accepted as a Duty. This Consideration should animate us in all our Addresses. This is necessary to be acted by us, to make us humble; and to consider what we were, before we were freely reduced; to make us believe, and come with holy Boldness. And, What Ground can there be for

Despondency, when we have so many Tokens of his Heartiness in it?

This will make us more earnest, to fetch Fire from Heaven to enflame our Souls: This will raise our Hope. For, What can be a greater Foundation for it, than this?

We should think, before we perform our Duties, of the Love that God bears to *Christ*; and this will be Ground of Confidence: for this Love was with a respect to those that Believe.

Think much of the Vertue of *Christ's* Death, when he sprinkled the Mercy-seat with his Blood. Turn God's Mercy-seat into a Throne of Grace.

Every *Act* about *Christ*, is a fit Argument in Prayer. God will never deny his own Acts, nor the Ends of them, which made way for him to Communicate himself.

Christ, and God in *Christ*, is Entertaining, as well as Reconciling us. Let us not therefore lift up our Eyes to Heaven; but then carry this Atonement by Faith in his Blood, in the Hand of every Prayer to him.

Christ, and God in *Christ*, is Entertaining, as well as Reconciling us. Let us not therefore lift up our Eyes to Heaven; but then carry this Atonement by Faith in his Blood, in the Hand of every Prayer to him.

V. EX.

V. EXHORTATION.

Look for Grace and Strength from God in Christ. The Conduit of Grace and Mercy, was unstopt in Christ; and by him, it flows freely down to Man. This is the Foundation of all *Regeneration*.

In the 16, 17, & 18. *Verses* of this *Chapter*, having spoken of the New-Creature, *Verse* 16. he shews the Ground of it: It was all from this *Reconciler*. Seek for Grace only on this Bottom; for Strength, and increase in it only on this Ground.

'Tis not the Consideration of *God's* Precepts, but of his Promises, and the Application of this *Reconciling Love* by Faith, that is attended with a Vigorous Benediction on the *Soul*, for the pulling up the Foundation of Enmity. The *Spirit* is received by the Mediation of the *Gospel*, not by the Precepts of the Law.

Men begin at the wrong End, when they would rise from *Obedience* to *Faith*: They deal with *God*, as if he were gratified and appea-

fed by them. But begin with *Faith*, whereby we cast our selves on *God* in *Christ*, and receive Vigour for all Spiritual Actions. *Faith* is the Principle, whereby we Obey; not the Effect of our Obedience.

God is a *God* of Peace; then a *God* of Grace. We must look on *God*, as a *God* of Peace, and then implore him as a *God* of Grace, and for all our habitual growth in Grace. As he is a *God* of Peace, he works in us that which is well pleasing in his Sight.

VI. EXHOR.

VI. EXHORTATION.

WHen there are any Risings of Enmity in thy Soul, go to God in Christ. As God was in Christ, Reconciling the World; so he is in Christ, Reconciling the Soul. Not that I think, that the whole Mass of Guilt returns on a Believer, on his Fall; but the Particular Guilt of that Sin; for which we must fetch fresh Applications of Reconciling Grace: We must go to God in Christ, for it.

As the First Application was from God in Christ, so must the Second and Third. Christ is an Officer in Heaven, for this Purpose.

The Apostle writes to the *Corinthians*, some whereof were reconciled; yet he beseeches them to be reconciled: That is, to renew their Reconciliation on every New Breach; to regain the Favour they had forfeited by their Sins, for which he had reprov'd them in the former Epistle.

This should be sued out every Day. What was the Foundation of our first Peace, must be

be the Foundation of our Renewal of the same : The Course we took for the *First*, will be successful for the *Second*. *God* was not out of *Christ* in the first, he will not be out of *Christ*, when we need it again.

If *God* was willing and desirous to make *Reconciliation* by the Blood of *Christ*, for all our Sins, when they lay before him in their Crimson Aggravations, much more will he renew it on a particular Fall. But he may hide his Face, with-draw the Comfort of this Peace for a long while, even for as long as we live.

Let none therefore presume on this : for the making up of our Enmity on a particular Breach, belongs not to those that live in a Course of known Sin. This is Inconsistent with a *Reconciled State* ; which is to make up the great Breach, the Breach of Nature.

VII. EXHORTATION

HOW contented should those be in every Condition, that are *Reconciled*. This Peace of *God* should bear Rule in their Hearts, and compose them under all Emergencies, *Phil. 4. 6, 7.* We may despise the Promises of the World that allure us, and the Threatnings of the World that scare us. If this Peace guard our Souls, it will render us Happy, when the World thinks us Miserable. If you have not the Honour of the World, it will content us without it: Bear the Scorns and Reproaches of the World, with it.

The whole World can't secure you, if you have War with *God*: Nothing can defend you from the Arrows of his Wrath.

But if you have this Peace of *God*, you are mounted above the Enmity of the World. Let your *Spirits* be guarded by it, against tumultuous Passions. You may well endure the Strokes of a *Father*, since you are not like to feel his Sword, as a *Judge*.

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VIII. EX-

VIII. EXHORTATION.

Let us be reconcilable to others, not only where we offer, but to those from whom we receive an Injury. God's Reconciliation should be our Rule of dealing with others.

Hard Hearts, and uncharitable Dispositions, are unlike to God, that had a Heart full of Tenderness. Such will not part with a Grain of their Right, though God parted with his Son to work our Peace. And had he not been more forward in it than we, we had perisht for ever. Luk. 6. 36. God sets his own Actions, as a Pattern for ours. If we are irreconcilable to our Brother, we do not imitate God; but reject this Blessed Pattern, and discover no sense of the Kindness of God to us.

Since God hath made Christ a Propitiation for our Sins, if God so loved us, ought not we also to love one another? 1 Joh. 4. 19.

The Son of his Father willed his Glory, that he might be at Peace with us, Reconcile us, and Accept us into Favour.

very occasion, be at Swords-point with our Brother?

Such a Disposition, such a Woolfish and Bruish Nature, is against the Tenour of the Gospel.

Christ came to slay the Enmity between God and Us: 'Tis a crossing his Designe, to preserve it between Christian and Christian.

This is a keeping up the Partition-Wall; a frustrating of Christ's Death, which was to demolish it.

What Love had before the Creature, though he sinned the Sin? in the midst of his Indignation against his wickedness, he had Bowels of Mercy for his Person.

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IX. EXHOR.

What Love had before the Creature, though he sinned the Sin? in the midst of his Indignation against his wickedness, he had Bowels of Mercy for his Person.

very occasion, be at sword-point with our
 Brother;

Such a disposition, such a way of thinking, and such a way of acting, is against the Honour of the God.

IX. & Last EXHORTATION.

God answered ymme I shal not come shal

Glorifie God for this! Since God hath sent
 his own Son out of his Bosom, let us
 send our lowd Praises up to him. When
 Heaven smiles upon (the Earth) the Earth ble-
 ses Heaven.

'Tis to the Glory of God the Father, and
 our Lord Jesus Christ, that though all we have
 comes immediately from Christ; yet Christ, and
 All comes from the Father. He is the Propi-
 tiation for our Sins; but he was appointed by
 the Father: He came to Redeem us; but he
 was sent by God. He paid our Debts, as our
 Surety; but he was Accepted by God. He
 was our Mediatour, to bring us to God; but
 He was Commissioned by Him to this pur-
 pose.

What Love had he for the Creature, though
 he abominated the Sin? In the mid st of his
 Indignation against his Iniquities, he had Bow-
 els of Mercy for his Person.

God had fore-cast the Prisoner into the Pit, where was no Water; and the Captive was under a mighty Sea of Trouble. The Law of God was against him. The Truth of God took part with his Law: His Bowels and VVildom took a Way to satisfie the Curse of the Law, that we might enjoy the Blessings of the Gospel.

We could plead nothing of our own Deserts; sinless Perversity, Peevishness, Disloyalty, Weakness, and Willfulness, could pass for Desert: Then, indeed, we had been unconceivable Meriters.

But seeing we could not merit it, nor contract Peace of our selves: How great therefore, is the Depth of that VVildom? And, How is that Goodness to be adored, that found out a Refuge, when Heaven and Earth were at War?

There is no *Sinner*, but is born the Object of the Curses of the Law, and the Scorn of the Malicious Devil. Jesus Christ was sent to pacifie the Law, and slay Satan our Enemy.

The Angels glorifie God for this Peace; and, Shall we be out-strip by those Beings, that are less concerned? God was Appeased through Christ; and through Him we should offer up

our Sacrifices of Thankgiving to God.

If all the Sparks that have leapt out of the Fire since the Creation, and all the Drops of Rain that have been distilled on the World, were turned into the Tongues of Angels, they would come short of the Praises due to God, for this Excess of Love!

O that our Praises of God for this, might be the Business, not of a Day, or an Hour, but of our whole Lives; since Eternity it self, is too little, to set forth God's Magnificent Love!

F I N I S.

There is no more to be said of the Christian's Duty. The Christ was slain to save the World, and his Spirit dwells in our Hearts. The Angels adore him for his Holiness; and we shall be our Father by those things, that are left concerned; God was pleased through Christ; and through him we should offer up our

